AUM

Persist not in calling attention to a matter calculated to cause division.—*Patimokkha.*

May I be thoroughly imbued with benevolence, and show always a charitable disposition, till such time as this heart shall cease to beat.—*Inscription in Nakhon Wat.*

THE PATH.

VOL. X. AUGUST, 1895. No. 5.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

THE THEOSOPHICAL MOVEMENT.

THERE is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not nor can it be universal, nor is it continuous. Organized Theosophical bodies are made by men for their better coöperation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the

Theosophical Movement as is the present Society of that name —indeed that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world, as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H. P. Blavatsky herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry—a great and important part of the true Theosophical Movement—is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindû, it is essential that a change in the outward form be made. This is that it become like the Freemasons—independent in government wherever the geographical or national conditions indicate

that necessity. And that this will be done in time, no matter what certain persons may say to the contrary, there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work nited with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B's war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

LETTERS OF H. P. BLAVATSKY.[1]

IX.

H.P.B. was in perfect raptures over the climate and scenery of Switzerland. All her life she adored nature. "I have never breathed so freely. I can even walk as I have not been able to walk for ten years past."

At this time all the sad troubles of the past year appeared to Helena Petrovna not in a black but in a humorous light. She wrote to Madame Jelihovsky in September, 1885:

"My faithful Theosophists wont let me alone. They invite me to London. They want me to put myself at the head of the European Theosophical Society; and to edit my *Theosophist* from there. And the Hindûs are also piling letters on me, telling me I must come back to India, threatening poor Olcott with a mutiny without me. In their eyes he is only the realizer of my inspirations, and I am the chief priestess and Pythia. Have you read about the Psychists (the members of the S.P.R.) and their meet-

[1] Copyright, 1895.

ing in London, publicly accusing me of having created Theosophy, of having invented the Mahâtmâs, and of having played all kinds of tricks—all with the only aim and object of political intrigue for Russia, which paid me for it?!! Even such enraged Conservatives and Russophobes as Mr. Sinnett and Lord Borthwick were disgusted with such meaningless rubbish. The only foundation for their accusation is that during my arrival in India some Anglo-Indian papers stopped abusing Russia, as they had been doing up till then. There is some truth in this. Some of the editors of the best papers, as *The Indian Mirror*, *Amrita Bazaar Patrika*, *The Hindû*, etc., are Theosophists and my personal friends, and so they knew very well that every word uttered by them against Russia cut me to the heart—especially if it is Englishly unjust. And so they abstained from it, and for this I was promoted into a paid official spy. Oh Lord, I recognize my usual fate! *D'avoir la reputation, sans en avoir eu la plaisir!* And if I only had the consolation of having been of some use to dear Russia: but such was not the case; only negative, trivial results."

"I understand," wrote H.P.B. in another letter, "that the Psychical Research Society could not help separating from us. Though at the beginning it warmed itself in the nest of the Theosophical Society, like the thievish cuckoo warming its progeny in someone else's nest—at the time, as you remember, when Myers so constantly wrote to you,[1] and also requested me to write to you asking you to act as his Russian correspondent. It would be too dangerous for Myers, as he makes a point of not separating himself from European Science, to proclaim honestly and fearlessly what are no tricks and no lies but the result of powers not known to European scientists. He would have against him all the greatest social peers of England, the clergy and the corporations representative of Science. As to us Theosophists, we have no fear of them, as we swim against the stream. Our Society is a kind of constant poke-in-the-eye for all the bigoted Jesuits and pseudo-scientists. As for me, being a Russian, I am a regular scapegoat for them all. They had to explain my influence in some way or another, and so they wrote an indictment—a whole book by a former colleague and friend, Myers. It begins with the words: 'We proclaim Madame Blavatsky the grandest, the cleverest, the most consummate impostor of the age!' And in truth it looks like it! Just think of it: I arrive all alone in America; choose

[1] He wrote so often asking questions about H.P.B. that Madame Jelihovsky's family got wearied and almost gave the postman directions not to deliver the letters!

Olcott, a spiritualist, and begin work on him as a kind of prologue, driving him mad without any delay! But from an ardent follower of Spiritualism he becomes a Theosophist; after which I, though unable at the time to write three English words without a mistake, sit down and write *Isis*. Its appearance produces a *furore* on one side and gnashing of teeth on the other. Here I invent the Mahâtmâs, and immediately dozens of people take to believing in them, many see them — there begins a series of phenomena under the eyes of hundreds of people. In a year the Society counts a thousand members. Master appears to Olcott ordering him to migrate to India. We start, baking new Branches like hot loaves on our way, in London, in Egypt, in Corfu. At last in India we grow to be many thousands. And, mind you, all these are my tricks. Letters of the Mahâtmâs simply pour from all the points of the compass, in all languages; in Sanskrit, in Indian dialects, in ancient Telugu — which is little known, even in India. I fabricate all this and still alone. But after a short time I very adroitly make confederates out of those whom till then I had deceived, leading them by their noses; I teach them how to write false letters in handwritings which I have invented and how to produce jugglers' tricks. When I am in Madras, the phenomena happening in Bombay and Allahahad are produced by my confederates. Who are they, these confederates? This has not been made clear. Take notice of this false note. Before Olcott, Hübbe-Schlieden, the Gordons, the Sinnetts, and other people of standing, Myers politely excuses himself, acknowledging them to be only too credulous, poor dupes of mine. Then who are the deceivers with me? This is the problem which my judges and accusers cannot explain anyhow. Though I point out to them that these people must necessarily exist: otherwise they are threatened with the unavoidable necessity of proclaiming me an out-and-out sorceress. How could it be otherwise? In five years I create an enormous Society, of Christians, Hindûs and Buddhists. Without going anywhere, being constantly ill, sitting as if rooted at my work, the results of which are evident — I, an old Russian 'gossip,' spreading nets over thousands of people who without any signs of insanity believe in my phenomena; as also hundreds of thinkers and learned people who from being materialists became visionaries — how *can* people help seeing in me the 'greatest impostor of the age'?

"In the enumeration of my sins, it is openly proclaimed: 'You naïve Anglo-Saxon Theosophists, do not believe that Madame Blavatsky's influence in India only reaches you; it goes

far further. When she came back to Madras, about eight-hundred students, not Theosophists at all, presented her with an address of sympathy. Her influence is immense. Nothing would be easier for her than to instil hatred towards England in the hearts of the Hindûs, and to prepare the soil slowly but surely for a Russian invasion.' So this is what they fear, is it? A Russian spy indeed! no spy at all, but a regular conqueror. You may be proud of such a sister. . . . .

"It is no longer my business, but the business of all Theosophists. Let them fight for me; as for me, I am sitting quietly in Würtzburg, waiting for Nadya's (Madame Fadeëf's) promised visit, and wont stir from here. I am writing a new book which will be worth two such as *Isis*."

About the same time she informed her friends that the phenomena of her clairvoyance and clairaudience, which took place many years ago in New York, were taking place again and were considerably intensified. She said she saw "such wonderful panoramas and antediluvian dramas," had such clear glimpses and vistas into the hoary past, maintaining she had never *heard or seen better* with her inner faculties.

About this time the half-restored health of Madame Blavatsky came to grief again. The worry of her final rupture with V. S. Solovioff, whom she had taken for a true disinterested friend until then, and the death of a beloved cousin of hers were partial causes of it. Her sister writes concerning it: "V. S. Sovolioff did not succeed in his earnest wish to 'ruin' Madame Blavatsky, but by this new scratch at her sore heart he certainly succeeded in shortening her life." The result of all was a day's swoon.

"I have frightened them all, poor people," writes H.P.B., "I am told that for half an hour I was like one dead. They brought me back to life with digitalis. I fainted in the drawing room, and returned to consciousness when undressed in my bed, with a doctor at the foot of my bedstead, and Mlle. Hoffman crying her eyes out over me. The kind hearted Hübbe-Schleiden, President of the German Society, brought the doctor personally from town, and my kindly ladies, wives of the painters Tedesco and Schmiechen, and Mlle. Hoffman sat up all night with me."

TALKS ABOUT INDIAN BOOKS.

IV.

The Hymns of the Rig Veda, III.

As we begin to form certain clear and definite notions about the hymns of the Rig Veda, their dim and misty magnificence gradually gives place to a truer and more human understanding. In the first place, we come to see that among these thousand and twenty-eight hymns, there are a pretty large number that can only be called hymns out of courtesy;—they are really poems and songs, martial, satirical, descriptive, and not religious hymns at all.

Then we must come to see that, among the poems that are really religious in character, and chiefly those addressed to Agni and Indra, at the beginning of eight out of the ten "circles" of the hymns, we can come to no very clear conception of their real religious purport until we are entirely satisfied as to who or what Agni or Indra are. These two powers have, it is true, a definite mystical meaning in the Upanishads; Agni, in three forms,—one manifest in each of three worlds,—is the vital Fire of physical life, the passional Fire of mental life, the intuitional Fire of spiritual life; Indra is the blue sphere of the firmament in the "little world of man," overarching and containing the whole of his physical, moral and spiritual activities. In this sense the two Powers appear more than once in the Upanishads; but whether they had this meaning or a merely natural sense in the Rig Veda hymns is a question that cannot be settled for a long time yet.

To show the quality of these hymns, we may take a few from the third "circle," the circle of Vishvâmitra the Rajput and his family. Vishvâmitra's kin are often called the Kushikas, from the name of the King-Seer's grandfather Kushika. Here are a few verses of hymns to Agni:

"In generation after generation Agni the Veda-born is kindled by Vishvâmitra and his family."[1]

"With uprising flame do thou, oh son of strength, when praised, give abundant vigor to thy worshippers; oh Agni give brilliant fortune and prosperity to Vishvâmitra and his family,—often have we given luster to thy form."[2]

"The two sons of Bhârata, Devashravas and Devavata, have brilliantly kindled the bright burning Agni; oh Agni look on us

[1] *Rig Veda* III. 1, 21.
[2] *Rig Veda* III. 18, 4.

with abundant wealth, be for us a bringer of nourishment day by day.

"Ten fingers have engendered the ancient god, the well-born, beloved of mothers; oh Devashravas, praise the Agni of Devavata,—the Agni who has become the ruler of beings.

"Thee I laid down on the most excellent spot of earth, on the place of worship, on a fair day among days; by the rivers Drshadvatî, Apaya, and Sarasvatî where Manu's children dwell, shine thou, Agni, brilliantly." [1]

"Agni, the god of all men, like a neighing horse is kindled by the Kushikas, with their engendering fingers in every age, may this Agni lay wealth on us, with vigor, with horses,—Agni ever alive among the immortals." [2]

Of course one may say that the whole of these hymns are mystical and symbolical; that "the cows and horses and brilliant wealth" are symbols of spiritual gifts. It is certain they had this meaning in the Upanishads; but one cannot decide satisfactorily whether these mystical values are read into the Vedic hymns, without having been there originally at all. The descriptions of the Fire-god, kindled by the ten fingers holding the fire-stick in the socket; the Fire-god laid on the altar; the Fire-god crackling like the neighing of a horse; the Fire-god kindled in the houses, and so on, so clearly and graphically describe the outward, physical fire of the sacrifice that we cannot doubt such a fire-worship existed as, for instance, exists to-day among the followers of Zoroaster; but whether the real stress was laid on the symbol or on the power symbolised, is difficult to decide.

Then a verse or two to Indra:

"This desire gratify thou with cows, with horses, with brilliant wealth prosper thou us; desiring heaven, the Seers, the Kushikas have composed a hymn for thee, Indra, in their souls." [3]

"We the Kushikas, desiring succour, summon thee, Indra the ancient, to drink the libation of Soma." [4]

The Soma, the juice of the moon-plant, was the fit offering to Indra, as clarified butter poured on the flame was the proper oblation to Agni. Both the juice of the moon-plant and the clarified butter had at one time a mystical, or perhaps rather a psychical meaning; but whether they had this meaning in the hymns is as yet impossible to decide.

Then comes an admirable descriptive poem, the song of Vish-

[1] *Rig Veda* III. 23, 2-4.
[2] *Rig Veda* III. 26, 3.
[3] *Rig Veda* III. 30, 20.
[4] *Rig Veda* III. 42, 9.

vâmitra and the two rivers:

[Vishvâmitra speaks:]

"From the mountain's womb hurrying forth, contending like two mares let loose, or like two bright mother-cows licking their calves, the Vipas and Shutudrî rush outward with their waters.

"Sent forth by Indra, seeking a rapid course, ye move oceanwards as if going in a chariot; running together, swelling with your waves, the one of you, bright streams, approaches the other.

"To the bright mother-stream I have come, the Vipas, wide and benignant we have reached; like two mother-cows licking each her calf, to the common womb you come.

[The Two Rivers speak:]

"Here we with our waters swelling, onward to the god-made womb are moving; our swift course cannot be stayed,—what seeks the Seer, that he invokes the rivers?

[Vishvâmitra speaks:]

"Stay your course a little, ye pure streams, for my pleasant words; with potent prayer I, the son of Kushika, desiring succour, invoke the rivers.

[The Two Rivers Speak:]

"Indra, lord of the thunderbolt, has hollowed out our channels, he smote the serpent who held back our streams; Sâvitr the skilful-handed has led us hither, by his impulsion we flow broadly on.

"Forever be praised that valor of Indra, that he cleft the serpent asunder; with his thunderbolt smiting the hindrance, and the waters, desiring an outlet, went their way.

"This word forget not, singer, which other ages will echo to thee; in hymns, oh bard, show us thy gratitude, humble us not before men,—to thee reverence."

[Vishvâmitra speaks:]

"Oh sisters, listen to the bard who has come from afar with waggon, with chariot; sink down, become fordable, cover not our chariot-wheels with your streams.

[The Two Rivers speak:]

"To thy words, bard, we listen, thou who hast come from afar with wagon, with chariot; I will bow down for thee like a fruitful mother, like a maid to her lover, I will give place to thee.

[Vishvâmitra speaks:]

"When my Bhâratas, war-loving, sent forth, impelled by Indra, have crossed thee, then thy headlong current shall hold its course; I seek the favor of the worshipful rivers.

"The war-loving Bhâratas have crossed,—the Seer has gained the favor of the rivers. Swell outward, impetuous, fertilising; fill your channels, rolling rapidly."[1]

Here, at any rate, there is no doubt about mystical or symbolic meaning; we see at once that this is an admirable descriptive poem, of great intrinsic worth, and fitly coming from the Râjput hero Vishvâmitra, the leader of the war-loving Bhâratas. For poetic value, the hymn or song may well be classed with the song of the slaying of the serpent.

Another hymn or song shows that Vishvâmitra kept his promise to celebrate the rivers:

"The great Seer, god-born, god-directed, leader of men, stayed the watery current; when Vishvâmitra led Sudas, Indra was propitiated by the Kushikas.

"Like swans ye make the stones crushing out the Soma juice resound, exulting with hymns at the pouring of the libation; ye Kushikas, wise Seers, leaders of men, drink the honey-sweet Soma with the gods.

"Approach, Kushikas, be watchful, let loose the horse of Sudas after riches; let the King strongly smite his foe in the east, in the west, in the north; then let him offer sacrifice on the most excellent spot of earth.

"I Vishvâmitra have caused both heaven and earth to sing the praises of Indra; and my prayer protects the people of Bhârata."[2]

Here again the marshall note of the Râjput Vishvâmitra, the teacher of Kings, and a King himself, according to tradition. And through this third "circle" of hymns are echoes of his valor, of the battle of the ten Kings, of the war-loving Bhâratas, and of the envy and rivalry of Vasishta the type and representative of priestcraft.

But there is another note than that of war in the hymns of Vishvâmitra,—a note of high inspiration. This note of inspiration rises to its highest elevation in the famous Gâyatrî, "the mother of the Vedas," the most sacred prayer of India to this day. The Gâyatrî is a prayer to the dim star that burns within, the dim star that will at last become the infinite light. Its words, translated, are:

"Let us keep in our souls that excellent shining of the divine Sun who may guide our souls onward."[3]

This prayer is still preserved in the highest reverence in India; is still in daily use. It dates from an age long before there was

[1] *Rig Veda* III. 33, 1-12.
[2] *Rig Veda* III. 53, 9-12.
[3] *Rig Veda* III. 62, 10.

any priestly caste in the land; it comes from a Seer and Sage of royal blood; of the warlike Râjput race. Though preserving this luminous prayer, later ages, guided by the ambition of priestcraft, and the longing for a spiritual monopoly, did everything that was possible to belittle the greatness of Vishvâmitra, and finally pretended that what eminence he had was owing to his attainment of Brâhmanhood,—of admission into a priestly caste, which, in his days, had no existence. For even the name of Brâhmana, in the later sense of caste, occurs only once in the first nine "circles" of the hymns, and that is the famous fable of the frogs, which we shall presently translate. In the third "circle," of which Vishvâmitra is the Seer, the word does not occur at all, and the whole story of this great Seer's Brâhmanhood is clearly of a far later age.

As the hymns of the Rig Veda show him, Vishvâmitra was a prince of royal blood, perhaps a King; an accredited Seer and Prophet of Agni and Indra, the greatest of Vedic divinities; a poet of admirable power and worth; the composer or Seer of a prayer still esteemed the holiest in India; the foremost personage of the whole of Vedic times. C. J.

MIND AS THE THEATRE OF HUMAN EVOLUTION.

MAN IS essentially a Divine Being, and his ultimate perfection is the aim and end of all evolution. The divine potency promises human perfectability. Evolution is the process of its attainment. Men differ only in the stage of their evolution. They are in essence one; the process of evolution differs only in details and in time, circumstance, and place, in order that individuality may be presented. Self-consciousness is derived from, and finally again merges into, universal consciousness. The beginning and the end are the same with all, the details of the journey only differ. The potency of divinity and the diversity of nature are the two poles of the life-current along which man journeys, and of the spiral up which he climbs. The pivot around which the life-wave cycles in man is the Mind. Dividing the seven principles in man, or, strictly speaking, the seven planes or aspects of the One Eternal Divine Principle—into two groups, we have an upper triad that is changeless and pure, and a lower quaternary that is transcient and perishable. Speaking symbolically, it is the presence of the upper triad in the lower quaternary that gives man his humanity. Previous to this man is only an animal. Losing

this he sinks bodily and permanently to the animal plane. If we unite the human intelligence to the ferocity of the beast, evolution ceases and atavism rules supreme. Margrave, Mr. Hyde, and Jack the Ripper are illustrations. It is the presence of the lower quarternary in the upper triad that merges man in divinity. This is precisely the meaning of the "Fall" and the "Redemption" of man. It is not a foolish fable, nor an irreconcilable paradox, but an epitome of human evolution with its descending and ascending arcs. Its plan is a complete philosophy: Its process an exact science: Devotion to its pursuit and obedience to its behests are the essence and acme of all religion. Jesus and Buddha, all the Avatars of all the Ages, are illustrations. The battle-field of human evolution is the Mind. When the triad touches the animal quarternary the circuit is closed, a spark flashes out and the dawn of reason and intelligence begins. That which follows is the "fruit of the tree of knowledge of good and evil." The fruit of the tree of Life is withheld. That awaits man at his goal, not at his beginning. This fact of the mind as the battle-ground of evolution, as the field of all human endeavor, has been recognized in all ages. "As man thinketh, so he is." "My mind to me a kingdom is." "I think, therefore I am." "All that I am is the result of what I have thought." These and many more are the flashes of intuition radiating out from the inner consciousness of man, the waking of the lower sense to the higher truth. Theosophy transforms these flashes of light into full-orbed spheres and fortifies them with a complete philosophy and an exact science, so that with chart and compass man no more sails an unknown sea, but guides his journey at will.

But what is the mind that is thus the theatre of man's ceaseless evolution? Modern materialism masquerading in the garb of Science tells us that "Mind is a property of Matter;" a result of aggregation, combination, differentiation and the like. But Materialism does not tell us how Matter thinks, or becomes conscious, or how aggregations of molecules come to possess or to manifest qualities absent from the molecules themselves. In fact, they describe phenomena and point to results, but tell us nothing as to real causes or essential nature.

If my body is conscious, or my brain thinks, it is on another plane, a lower degree. I think, and act, and manifest consciousness through them: they are my servants, and even their aggregate is not me, they are mine. Name all their qualities and phenomena; classify all their properties, and I am still the "Cata-

gorical Imperative." They are conscious, each on its own plane and in its own degree, but I am conscious of consciousness, I alone dominate the aggregate. "I, am I." What then is the mind? But first, what is the Ego, the *I am?* To use the expression of Descartes—"My self-consciousness and all that is contained in it, that is my true Ego." Aristotle had postulated a nutritive, a scientific, a motive and a thinking soul, but Descartes restored the unity of the spiritual being. But according to Theosophy the true Ego is more than the sum of individual self-consciousness, because that expansion of animal consciousness into human self-consciousness as one stage of evolution is, nevertheless, a limitation, and the next stage of evolution removes the very limitation that, while it makes man human, prevents him from being a God in the platonic sense. This philosophy never for a moment loses sight of the Divine nature of man, and perfection as his final goal. While, therefore, the Ego is the centre of man's consciousness and while it represents the sum of all his experiences, we must not overlook its derivation on the one hand, nor its destiny on the other. Otherwise evolution would have no meaning, and, accepting self-consciousness as a fact, experience could only result in elaboration and differentiation. We should be involved in a vicious circle, and doomed to ring the changes of an endless series of complications in experience. Instead of this, as plane after plane has been passed, so plane after plane stretches before us as evolution proceeds. The circle of experience, instead of being a hollow sphere that hems us in, is a spiral that leads us upward and onward.

It is in the upper triad that the real Ego abides, while "my self-consciousness and all that is contained in it" results from the union of the upper triad with the lower quaternary. Mind and self-consciousness are the result of this union. The immediate organ of these is the human brain, while the entire physical structure stands as intermediate organs and tributary to the self-conscious centre. The existence and consciousness of the Ego, then, is our starting-point. The Ego is limited by the body which it inhabits, and by its environment. Consciousness *per se* is the sum of all evolution of the Ego up to the human plane, and self-consciousness is the crown of all previous evolution but is derived from the higher Ego. We thus become conscious of consciousness, *i.e.*, self-conscious. That which is the crown of all sub-human evolution and which determines the human endowment, is but the starting-point of the next evolutionary stage, the crown of which will be Divine, or Universal Consciousness. When man

has conquered his environment and adjusted all his volitionary impulses to all external conditions and sequences, he will have attained to a degree of knowledge and power that is superhuman and hence Divine.

In answering the question "What is mind?" we thus have in view man's origin, nature and destiny, and the whole philosophy of his ceaseless evolution. We have shown the mind to be the theatre of man's evolution because it is the seat of his self-consciousness, in which he gains experience or knowledge of good and evil. The bodily avenues of sense and feeling relate him to the world about him in the varied experiences of life. Man is potentially a mirror or epitome of the universe, and his varied experience converts the potentiality into actuality. It is thus that his ideas become realities and the Divine Ideal is at last attained. Man's experiences are the phenomena of his daily life represented in terms of self-consciousness. As this progressive series of daily experiences, changing and evanescent, are individual and not universal, the mind is the theatre of their display. The mind is not, however, a passive screen but the living phantasmagoria with Imagination to create, with reason to combine, adjust, weigh and measure; with judgment or desire to discriminate and with will to execute. The mind is therefore, not only the theatre for all these varied experiences but the succession and the sum of all our states and conditions of consciousness. It is in this final synthesis that the mind is united with the Ego. It is thus with the moving panorama of events and experiences of the daily life of the individual that man realizes his ideas, and it is thus again that "Ideas move the world." These human ideas are feeble and imperfect caricatures of Universal and Eternal Ideals. Thus it is that the human gropes its way to the Divine.

It is the Light of the Logos, the spark of Divinity dwelling in the Higher Ego that thus lures man on, and pushes him toward his final destiny. The physical brain is but a senseless clod; matter cannot think; but illuminated by this divine light, this sphere of man's self-consciousness functioning through the physical brain, converts the world into terms of experience and slowly transforms the lower quaternary—the man of flesh and blood—into the higher triad, the Divine Man.

J. D. Buck.

(Concluded next month.)

ETERNAL LIFE AND ETERNAL PUNISHMENT.

PERHAPS no other words are more frequently on the lips of Christians than the words which head this article. And yet without the aid of Theosophy they cannot be correctly interpreted. The word translated "eternal" or "everlasting" is a Greek word, *aionios*, and should be translated "age-lasting." Without a study of Oriental literature or of Theosophy, it is impossible to know what this word means. The Orientals—and we must always remember that Jesus was an Oriental and was speaking to Orientals—firmly believed in the doctrine of cycles, of births, deaths and re-births as applying not only to men but to Universes or *Kosmoi* as well. The Hindûs called an *æon* or age a "Manvantara" or "Manifestation." They tell us of the day of Brahm, when there is a Manvantara, when Brahm objectivizes himself, and a night of Brahm, when the Manvantara ends, all manifestation ceases, and the objective becomes subjective, disappearing into the Absolute; to be followed as it had been preceded, by other days and nights of Brahm. These appearances, lasting millions of years but having a beginning and an end, are the *æons* spoken of in the New Testament, and will not bear the translation either of "eternal" or of "everlasting." When we remember that in the time of Jesus the doctrine of reïncarnation was very generally accepted and evidently was believed by Jesus himself, we can the more readily perceive the meaning of everlasting punishment. It is age-lasting, and ends with the Manvantara, because with the close of the objective period there will be no more bodies into which to be reborn, and no longer an earth on which to live the physical life.

Age-lasting life and age-lasting punishment shall end, so far as Jesus has anything to say about time; but life has in it a quality wanting in punishment or in death. The punishment ends with the age, but the life must continue through the sleep of Brahm, as the life of a seed or of a plant continues through the winter with no conscious manifestation; but as with the summer manifestation begins, so when a new *æon* or Manvantara begins, then the life starts a new series of manifestations on a higher plane of consciousness.

But that entity which has not come into the full light, has not risen to the plane of divine consciousness, or in Scripture language "does not know God," which leads the selfish life of sepa-

rateness thinking only of the objective life,—such a one under the law of Karma reaps what it sows, and must be reïncarnated again and again through the *æon*, receiving suffering disappointments, what seem to us punishments; and these experiences will last during the *æon*. The earth-bound soul afflicted by the ever-changing earth-life, suffers during the *æon*; but with the disappearance of that which caused the sorrow it ceases to suffer and, with a new cycle of manifestation, starts again to reach the plane of divine consciousness which all human beings will sometime reach.

Just as there is mineral, vegetable, animal, and human consciousness, so there is spiritual, angelic, and divine consciousness; as there are planes of consciousness below the human, so are there planes above. When we have risen to those above we are independent of time and space: then have we come to know that love of God which is in Christ, from which Paul says "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us."

W. E. Copeland, F.T.S.

DEVACHAN.

A Paradise indeed, this state of man:
  Filled with the rarest gold the spirit knows,
  The soul's high aspirations and the glows
Too pure to burn save in blest Devachan.
A wondrous moontide, brooding for a span
  Between the troublous days and all their woes,
  Where bloom immortal longings felt by those
Who dimly here Life's solemn mystery scan.

Oh! whither now is fled the sting of Death?
  Oh! where is now the victory of the grave?
    Gone, gone the horror and the aching dread!
While sweet as comes the moonlight's tender breath
  Where midnight waters sleep without a wave,
    Sweeps o'er the soul a joy serene instead.

Robert Adger Bowen.

June 24, 1895.

THE NATURE AND PURPOSE OF DEVACHAN.

VERY few of us accomplish in life all that we wish. We propose to ourselves to do much that is noble, we have high aspirations and hopes. We give much thought to these, laying out plans and building castles in the air. This of course affects our lives and actions to some extent. In some cases it very largely affects them, but in the majority there is some great obstacle to fulfilment; either the conditions of life are unfavorable, or our duties to others dependent on us require all our energies. It is but a dream, a mere dream, to too many. Does it follow however that our castle building, our hopes and aspirations, are futile? We cannot answer this question unless we know something of the true nature of man and of the planes of being on which he acts.

It will be sufficient for our purpose to consider man as a threefold being, or to view him under three aspects:

(1) the real man, the soul, the essential nature of man, the experiencer and actor;

(2) the mind or middle nature of man;

(3) the physical body or external nature, including in this the passions and desires.

We may look upon (2) and (3) as being planes of manifestation of the soul, or as being vestures in which the soul is clothed, or as instruments it uses to gain experience.

If we think seriously on the matter it is not difficult to understand that the physical body with the passions and desires does not constitute the real man, for we know that it is possible to train, control, and use these. This implies an actor above or behind the physical body to whom the latter is an instrument. It is more difficult to realize that the mind is also an instrument, and that it is not the mind itself which controls the body but that the real man stands even back of the mind and uses it and can train it for greater and greater use as an instrument. The mind is an instrument by means of which man may control his lower external nature. We can understand too that the physical body is a vesture, vehicle, or sheath for the soul or real man, but it is more difficult to understand that the mind, using the term in a general sense, is also a sheath or vesture. It is through these mental and physical vestures that the soul gains experience on lower planes of being.

We use the physical vesture in all our relations with external nature and in the ordinary actions in everyday life; generally speaking, we may say that the physical vesture is that which is used during life on the physical plane. Many people, not stopping to think about the matter, imagine that all life, *i.e.*, that between birth and death, is spent on the physical plane. But is this really so? We might ask if they ever used their minds to such an extent that they forgot, for instance, that it was dinner time, or that they did not hear some one speak to them. Or, we might ask if they ever dreamed, or where they were when they were fast asleep, not even dreaming. If we consider the matter it becomes clear that a great part of life is not spent on the physical plane, but on some other plane, and that the soul uses some other vesture or instrument than the physical body for gaining experience on this plane. This other plane is the mental plane, the plane of thought, imagination, will, aspiration, and of ideals. The vesture that the soul uses on this plane we may call the mental vesture.

Now let us ask ourselves another question: What is it that makes life joyful and happy or hard and miserable? Is it the possession of external things, wealth, position, fame, or does it not rather depend on the *mental* attitude? This question does not require any detailed discussion and we may answer immediately that it is the mental attitude that colors and changes the whole of life. The reason of this is that man is essentially a thinking being, who in the present stage of evolution has reached that point where his most important and peculiar sphere of action is the mind. Man has risen above the animal stage of evolution, in which he was happy and contented with objects of sense and with mere externals; by becoming man he became a thinker, a dreamer, and, no longer satisfied with mere animal existence, he questions himself and nature, seeking to know the riddle of life. If on the one hand we were mere animals or on the other had complete control over our animal nature we would use all the animal functions of our physical bodies according to nature; we would eat for instance only when hungry in order simply to satisfy hunger, and we would be satisfied always with the simplest kind of food. But we are no longer animals, and the great majority of us have not yet conquered our animal natures. The two natures in us, the physical and the mental, get sadly mixed up, and we do not eat and drink only to satisfy our needs but take an æsthetic pleasure in our eating and drinking, *i.e.* the mind enters into the simplest and most external things of life. I do not say

this is all wrong, but it is part of the discipline of life to attain to the right proportion in regard to these two natures.

No action originates on the physical plane, the seed of all action is on the mental plane; action on the physical plane is an effect of some cause on the mental plane. But we know that thoughts do not immediately take effect in action on the physical plane, in fact the thought energy may remain stored up for years or for a lifetime and never result in action during the present life. Because of this and because of ignorance of the true relation between thought and act the majority of people have come to consider that, after all, the plane of action, the physical plane, is the real plane, and the other is a mere illusion; they say it only exists in thought, in the mind, thus making thought and the mind an illusion. So, too, they consider the waking life as the only real life. When they go to sleep and perhaps dream they know on waking that they have lived through the night because they are alive to-day and remember their life of yesterday, but sleeping is not real life to them, because they do not do anything when they are asleep and the dreams they have are only dreams; they vanish into thin air as soon as they awake. This is no proof however that we do not really live and gain experience during sleep, it simply is a proof that such people are not able to coördinate the two states of consciousness, the waking and the sleeping. It does not prove anything else. It is not possible here to consider all the evidence and arguments that during sleep the soul is active on another plane of consciousness and in a world entirely different from this; not a world of dream and illusion, but a world of real experience and development. Our waking life oscillates between two poles, *(a)* physical activity with a minimum of mental activity, and *(b)* a maximum of mental activity, mental abstraction, with a minimum of physical activity. Normally, during sleep, the physical activity is also a minimum, but can we say that the mental activity is a maximum? In one sense, yes, but not in the sense of activity of the merely intellectual and reasoning powers for which the brain is an instrument. According to many writers on Theosophy, ancient and modern, these are only the lower powers of the mind. The higher powers are very difficult to describe, but some idea may be obtained from a consideration of the state of pure mental abstraction, sometimes called "brown study." In such a state the mind ceases to reason, to cogitate, but passes into what is called contemplation, a state of knowledge of the attainment of knowledge.

From the standpoint of everyday life such a state appears to

be one of inactivity because the brain is not active, but it is really a state of higher activity, of finer vibrations, too fine indeed for the brain in its normal state to respond to. In the dream state the brain is to some degree active but generally not under control, the soul having for the time-being partially loosened its hold of the physical body: most dreams are not due to direct action in the brain but are the result of reflections, generally very imperfect, from the higher and true thought plane. In deep, dreamless sleep the soul loosens its hold still further of the physical organism and may leave it for a time, although still magnetically connected with it, and hence to some extent being still influenced by the physical plane.

We can now go a step further. After death the soul leaves the physical body and the physical plane altogether and—not considering any intermediate planes—passes into Devachan. It is impossible to describe states of consciousness; they must be felt and experienced. But if we try to understand the relations between those states that we experience in earth-life we may to some extent *infer* what the devachanic state is like. That is, we may make it more real to us, and in this way attain to a clearer comprehension of the various statements in regard to Devachan which have been made by theosophical writers and so accept these statements, not merely on authority, but because of their reasonableness.

One of the first points to be noted is that the soul in Devachan is entirely out of the influence of earth-life and of the physical plane; the soul no longer has a physical vesture or a physical brain which it may use as an instrument. It is clothed only in a mental vesture and its plane of consciousness will therefore be a step beyond all those we have so far considered. In ordinary and intense thought activity, in dreaming, and dreamless sleep, the soul is still connected to some extent with the physical body and therefore liable in varying degree to the influences of the physical plane. But in Devachan it passes beyond all these, and because of its being freed from this lower plane becomes thereby more open to influences from higher planes. Devachan is a mental plane, and the vesture of the soul when in it is a mental vesture. Hence in order to understand more clearly the nature of Devachan we must study our own minds and the laws of thought.

JOSEPH H. FUSSELL.

(To be continued.)

ON THE SCREEN OF TIME.

In a recent contribution to an English magazine, a writer on Theosophy makes Pain the very centre of manifested nature. The universe, it is there said, was produced through the self-sacrifice of the Logos, and self-sacrifice is made synonymous with pain. From that first agony all things have since subsisted on physical and mental torture; all growth has been the result of pain. Pain is to be welcomed as an honored guest. Remains the truth at first repellent, it is said, then austere but attractive, finally peace-giving and inspiring, that each step upward is only won by pain. Pleasure, happiness are not named. A picture is drawn of blood and tears and broken hearts that must make the ordinary reader marvel at this strange philosophy. Such a view stands out in vivid contrast to the old legend which made the universe the result of a great shout of laughter from the gods. They could contain their joy no longer, and in one long peal of merriment the worlds were born. Opposites indeed! Neither view is correct when taken apart, and it is unfortunate that this writer on Theosophy should have insisted upon one of nature's poles to the entire exclusion of the other. The duality which exists throughout this period of manifestation, or Manvantara, is fully explained in the *Bhagavad Gîtâ*. Heat and cold, light and darkness, pleasure and pain, are opposites. One opposite cannot exist apart from the other. Growth does not take place by means of pain alone, any more than through pleasure alone, but is the result of oscilations between the two extremes. Above these two extremes there is a third state which may be called Contentment. In that state both pleasure and pain are accepted equally. Preference is not given to one mode of force any more than to the other. All these phenomena of consciousness can be interpreted in terms of vibration, and just as a bad smell can be transformed into a sweet odour by changing the vibration of the "odoriferous ether," so intense agony can reach a point when it becomes indistinguishable from delight. So with enjoyment: it can become so intense that it looses its character and is called painful. A good instance of this was given the other day by the great Italian tenor Tamagno, who confided the fact to an interviewer that some music gave him such delight that he suffered agonies from it!

So it is impossible to consider pain as central or as something superior to pleasure. The philosopher, according to the *Gîtâ*,

regards both with an "equal mind." The worship of one at the expense of the other is unhealthy, besides being unphilosophical.

Once a vision was seen. The seer is known to the writer by letter only, though well known. He was in Paris. Passing up from the Luxembourg Gardens, along narrow streets that seem to be a centre of equal attraction for priests, restaurants and funerals—though hiding perhaps beneath this safe disguise an inner life of different and loftier order—he came out upon the *Quai* directly opposite the site of the Tuileries. Leaning over the parapet, gazing at the muddy waters of the Seine, his thoughts were in no way enticed by the miles of second-hand bookstalls that extend along the south side of the river. Their volumes in every language and on every subject (a battered *Key* among the rest!), rare and curious, cheap and very nasty, no more occupied his mind than the tragedy of the fallen Empire which had played its last stake within two hundred yards of where he stood. Paris, once the temple of Pleasure and still the *rendezvous* of pleasure-seekers, was all in holiday attire. Laughter was in the air—but what are surroundings to a man whose mind is occupied with thoughts that are worth the thinking? Nothing. Truly it is the mind which makes the surroundings, and Archimedes was neither the first nor the last thinker who has remained faithful to a thought during the sacking of his city.

My friend soon found realistically the truth of this oft-repeated adage. He had been pondering over the history of a life, a friend's life; studying it, not unkindly, but in relation to universal principles and with fraternal sympathy. He came down along the record of events until he reached the present. Looking out across the river, gazing without sight at what had once been the palace of a tinsel Cæsar, there suddenly appeared to him a gray figure, stooping, meditative. Then it waxed clearer and he saw that the head of the figure was bent over some object held in the hand. It seemed that the whole being—the mind, heart and soul of this silent spectre were rivetted on this one object. My friend looked more closely to discover what this was: only a worm, a poor, struggling worm transfixed on a pin, writhing in agony. A feeling of disgust at the cruelty of it came over him and he turned to reproach the torturer, who had not seen him, who had eyes for nothing but the sufferings of the captive worm, regarding it with interested pity and yet with satisfaction. "Why not take it off—?" my friend began, but as he turned to speak he started back in momentary horror. The figure was that of the person whose life-history he had been pondering, and the worm, as he

now saw, bore a similar likeness—the picture of a mind gloating over its own self-inflicted sufferings.

Then all vanished. A company of French infantry passed by him with strident bugling that could be heard for miles. It sounded miles away. The picture still fascinated him. The pity of it! For it was true: this had been the symbol of that life. The Worship of Pain; a sublimated form of selfishness that longed for a martyr's crown, but which would welcome the martyrdom for its own sake, even without the crown. A selfishness that in its grosser form would be but hypocrisy and conceit. A passion for pain which made it seem that to inflict it on others was to confer a benefit rather than a wrong. How could they grow without pain? See how *I* have grown through pain! A disease, my brothers, a disease of the mind. "Think not that breaking bone, that rending flesh and muscle, unites thee to thy 'silent Self'." And remember that "these vices of the ordinary man pass through a subtle transformation, and reäppear with changed aspect in the heart of the disciple." The St. Dominic of yesterday may well continue to try to purify the souls of others and his own, by the pain he thinks it right to inflict, though now perhaps he uses some mental torture. The St. Simeon Stylites of one life may pass from racking his body for "the greater glory of God," to racking his mind, and with the same motive. He may now cry as then, though in different form:

"O my sons, my sons . . . . . mortify
"Your flesh, like me, with scourges and with thorns;
"Smite, shrink not, spare not . . . . .

* * *

"O Jesus, if thou wilt not save my soul,
"Who may be saved? Who is it may be saved?
"Who may be made a saint, if I fail here?
"Show me the man hath suffer'd more than I."

But that is not Theosophy: nor is it Occultism. It is far removed from either. Once more we see that growth does not depend upon the amount of pain or pleasure that is endured, but upon our attitude of mind towards all that may meet us on life's journey. "It is not *what* is done, but the spirit in which the least thing is done that is counted." Extremes are always dangerous. To follow "the Middle Path" requires a broad mind that can recognize the duality running throughout the whole of nature and that can adapt itself to either mode of force with lightning-like acceptance, meeting the pleasure and the pain,

the failure and the success, with unmoved centre. It is not an easy path to travel, but those who try to follow it and who continue trying *shall succeed.* JULIUS.

CORRESPONDENCE.

DEAR SIR AND BROTHER:—The *Vahan* states that the American Section has *seceded from the main body* of the T.S. This is not true in my opinion. I know of no other T.S. than the one started in America. My diploma (dated December 29, 1882) is signed by General Doubleday, President *pro tem.*, and William Q. Judge, Secretary. Colonel Olcott was at that time absent in India as a Delegate of the American T.S. I acted as the Delegate *of the Parent body of the T.S.* to the Indian division at Adyar in 1883 at their anniversary meeting, and I reported back to New York. Thus the real T.S. in America has merely reïsserted its original independence and refused to surrender its freedom to the foreign elements which have crept into the outside Branches.

I have often been tempted to write to . . . , but my inner conviction tells me that it is useless to reason with the unreasonable. It is also useless to use persuasion; for the "crisis," which is now over, was intended as a test for the separation of the black sheep from the white ones—the unspiritual from the spiritual;—to change a man's mind by argument would be only to spoil the test, and keep the person in a place to which he does not belong and for which he is not fitted. The law of Karma will soon straighten out things and put them into that shape in which they ought to be.

Yours,

HALLEIN, *June 2 1895.* F. HARTMANN.

LITERARY NOTES.

LOTUSBLÜTEN for June (German) is an interesting number. The three topics of last month are continued, and a new Department called "Trifles" makes mention of the Boston Convention, and other matters of current interest.—[G.]

THEOSOPHICAL FORUM No. 2 gives answers by competent persons to many pertinent questions. Chief among these perhaps are the answers to the old question of whether we should look to India and Indian teachers for spiritual guidance and help. The number contains the four analysed subjects for Branch discussion and the current T.S. news and notices.—[G.]

PACIFIC THEOSOPHIST for July, has "The Nature and Aim of Self-consciousness" by A. E. Gibson; "Christ and Theosophy" by Alice Leveque; "Skandhas" by F. Varian; "The Heart Doctrine of Brotherhood" by Eleanor Bromley Shell; various notes and activities. The "Editorial" reviews the present situation in the Society with just, but uncompromising frankness.—[G.]

ORIENTAL DEPARTMENT PAPER No. 24. The great value of these papers is not appreciated as generally as it should be. This number contains a translation of the "Taittiriya Upanishad," followed by a most instructive and interesting Commentary thereon. A translation of the "Vayu Purana" gives some facts about the early races, and the number ends with a short essay on the work of Mr. Henry Thomas Colebrooke.—[G.]

THE NORTHERN THEOSOPHIST for July. We have had occasion a number of times before to commend the editor of this magazine for his strong common sense, but rarely has his special faculty shown with greater clearness than in this admirable number. It seems a pity that more of the English members did not take to heart "The Editor's Remarks." The views set forth in "The Coming Convention," were more than justified by that Convention, while

"Notes upon the President's Executive Notice" points out a few of the absurdities of that document. The letter of greeting from the T.S. in America to the European Convention is printed.—[G.]

STUDIES IN OCCULTISM Nos. I, II, III and IV issued by the New England Theosophical Corporation are reprints from the magazine writings of H.P.B. Opportunity is thus afforded to all of studying H.P.B.'s writings at a nominal cost, and many of her most occult articles were written for the magazines. *(For sale by the* PATH, *price 35 cts. Student's edition, interleaved, 50 cts.)*

INDIAN PALMISTRY by Mrs. J. B. Dale. Students of Palmistry will find much of interest in this little book. It is simply and clearly written, and easy to understand. Apparently the Eastern system of palmistry very closely approximates the Western, yet there are some notable differences, as for instance the reading of some of the most important lines in the hand (like the life line) is reversed. In computing the length of life the wrist is the starting point. The right hand is the important one in woman, and the left in men. —[G.] (*For sale by the* PATH, *price 40 cents.*)

LUCIFER for June. To review this magazine now-a-days, is no easy task from a theosophical standpoint. "On The Watch Tower" suggests *Punch* in its elephantine attempts to be funny. The scholarly research and clear diction of G. R. S. Mead appear in "Orpheus." Bertram Keightley writes on "The Purpose of the Theosophical Society," but it is somewhat confusing to have the "love of Truth" preached by those who at other times appear to ignore its existence. "Brotherhood, True and False" by Mrs. Besant, is covered by the old French adage "*Qui s'excuse, s'accuse.*" "A Lay Sermon" is a finished piece of work, with its covert sneer and pompous hypocrisy; it is just such a sermon as Dickens might have put in the mouth of Mr. Pecksniff. As the work of a professed Theosophist it is harder to characterize. We have in addition a poem by Mary Kendall, the continued articles, "Activities," "Reviews," etc.—[G.]

THEOSOPHIST for June. "Old Diary Leaves" opens with an interesting account of the impression first made by India upon the travellers. Some phenomena of H.P.B.'s are described, particularly one or two which produced a most comical effect upon a German *savant* who witnessed them. An account of a native play is given and we are told of a meeting with one of the Masters while H.P.B., Olcott and Damodar were out driving. "Theosophy is an Idea" by Dvivedi has some good thoughts, and remarkable extracts are given from a rare book called *Healing of the Nations* by "an obscure American blacksmith." "The Radhaswami Society of Agra," and "The Bramho Samaj," portray two interesting phases of contemporary Indian religious thought. Richard Harte contributes an able criticism of Tolstoï's teachings. Captain W. Beale writes of an Adept he has found in the heart of India, who will answer any question put to him without a moment's thought; this walking (or posturing) *Encyclopædia Brittanica* could doubtless obtain a large salary in the new Chicago library.—[G.]

IRISH THEOSOPHIST for June. In this month's "Letters to a Lodge," Jasper Niemand discourses delightfully of the Mahâtmâ and His relation to our plane. The latter part, which deals with "probing things of the spirit and soul by the things of sense," will be best appreciated by the deeper students, those who can find in their own experience some clue to the explanations given; but valuable ideas may be gleaned by all. Part of the thirteenth chapter of Corinthians is translated anew under the heading, "A 'Master Builder' to the Society in Korinthos." Much of the mystic language being preserved, it is easier to read between the lines. The extracts from H.P.B.'s letters read at the Boston Convention are printed, as is also Mr. Judge's letter to Colonel Olcott. Letters from Mrs. Keightley and E. T. Hargrove contain information as to further mistatements by Mrs. Besant. Mrs. Keightley's allusion to Mrs. Besant's "constant forgetfulness" and "characteristic inability to admit herself to be mistaken" is a charitable view, but unfortunately hardly covers every case. Another interesting communication is Roger Hall's testimony to William Q. Judge, and what H.P.B. said of him. "Reviews" and "Notes by the Way" end an admirable number.—[G.]

MIRROR OF THE MOVEMENT.

AMERICA.

NEWARK T.S. has been reading steadily on Monday evenings for the past six months. Its members have studied the *Key to Theosophy* and are now at the last section. This study is preparatory to active public work. It is proposed to take up the *Ocean* next. One member says these meetings are his hours of rest after the week's toil. Mr. H. T. Patterson is largely responsible for the work done in Newark.

BULWER LYTTON T.S. has secured an active worker in Dr. Carr. He has lectured in the "Hills" during July. On Sunday 14th in the morning he spoke in the Episcopal Church at Deadwood and at night in the Episcopal Church at Lead City. He was cordially received at both places, and the papers gave good notices. This is the first time to our knowledge that the Episcopalians have opened their churches to Theosophy.

ORIENT BRANCH is the new name of the Branch in the Eastern District of Brooklyn, N. Y. This Branch was orginally chartered under the name of the St. John Theosophical Society, but for various reasons the members have desired to change the title. A new Charter has been issued to them under the Constitution of the Theosophical Society in America. This Branch has grown considerably, the members in it being all hard-workers.

"H.P.B." BRANCH, Harlem, is taking no vacation. Regular meetings have been held up to date and are well attended. At our Sunday evening meeting July 14th the subject was "*Judaism and Theosophy*." There were sixty present. The Lotus Circle is progressing. Why do not all the Branches make an earnest effort to organize and conduct Circles for children? It is a most important part of the work and the results will always prove satisfactory. If the children are taught Theosophy, the coming years will see peace and hope instead of trouble and despair in the hearts of men. How can the Branches better promote the cause of Brotherhood than by teaching the children!

INCREASE OF BRANCHES.

SINCE THE adjournment of the April Convention the Theosophical Society in America has had seven new Branches added to its roll. They are: *Loyalty T.S.*, Chicago, Ill.; *Beaver T.S.*, Toronto, Canada; *Hartington T.S.*, Hartington, Neb.; *Prometheus T.S.*, Portland, Ore.; *Mánasa T.S.*, Toledo, O.; *Newark T.S.*, Newark, N.J.; *Minneapolis T.S.*, Minneapolis, Minn. Prometheus T.S. starts out with thirty members. Close on a hundred new members have been added to the roll, which is an increase over the number added in this same period last year.

NEW ENGLAND STATES.

A WAVE of deep interest in Theosophy has reached Malden. During the month of June the hall of the T.S. has been well filled at its public meetings, while an afternoon class of inquirers has been formed for study during the summer months; in the fall the society will transfer its quarters to a larger hall in a new building and entirely new furnishings will be purchased. The Lynn Branch is continuing its good work in propaganda. The weekly meetings at the Labor Church are still largely attended and the lecturer of each evening, after his address, subjected to a steady fire of questions. The people who come are in dead earnest. They are *thinkers*, and are in search of a solution of the problems of life. The outlook for the Lynn Branch is increasing strength and steady growth.

CENTRAL STATES.

A TERRITORIAL COMMITTEE for the Central States, to be composed of the Cincinnati, Columbus, Dayton, Englewood, Fort Wayne, Indianapolis, Loyalty (Chicago), Milwaukee, Mânasa, Sioux City, Wachtmeister, and such other Branches in the Middle States as may coöperate, under the provision of the By-laws, Section 21, has been formed by the consent of the Executive Committee. It is to be known as "The Central States Committee for Theosophical Work." Brother Burcham Harding is at present working under its administration, circulating literature and tracts through the Central States, and flooding the district with Theosophy. It is intended to maintain a lecturer permanently; any members-at-large, or Branches in this territory wishing to have such work done in their neighborhood, will please communicate with the Secretary, Room 20, 15 Washington street, Chicago, Ill.

BURCHAM HARDING remained in Chicago until June 25th, engaged in work for the Central States Committee, and in securing insertion of articles into the Chicago newspapers. On the 23d he lectured before "Loyalty" Branch. On the 25th he began a lecture tour in Indiana. At South Bend he spoke in Royal Arcanum Hall two evenings, and formed a class for study. At Elkhart he addressed two meetings in Odd Fellows Hall, forming a class afterwards. The Unitarian Church at La Porte was used for two lectures; an address was given at Weller's Grove on *Reïncarnation* and a class organized. At Plymouth the educational authorities arranged for lectures on *Reïncarnation* and *Human Perfection* at the Normal School, June 15th and 16th; the County Superintendent of Schools presided and introduced the speaker. The students, who are preparing to graduate as teachers, listened with the greatest interest, a protracted discussion following each lecture. The 17th, a parlor talk and discussion was well attended. The Fort Wayne members have done good work in preparing Indiana for Theosophy. In spite of hot weather the meetings have been large and many people interested. Halls and churches in every case were lent without charge, and much local help by newspapers and individuals given to secure audiences. Everywhere are fields ready for the Theosophical seed.

PACIFIC COAST ITEMS.

AURORA BRANCH, Oakland, is quite active and has good attendance both at Branch meetings and Sunday evening lectures.

TRIANGLE BRANCH, Alameda, California, has taken a holiday until September, as many of the members are out of the city for the summer.

THE PACIFIC COAST THEOSOPHICAL CORPORATION has changed its name to the Pacific Coast Theosophical Committee, so as to leave no room for people to charge it with being "soulless," as corporations are generally supposed to be.

MINNEAPOLIS BRANCH was chartered on the 4th of July. This Branch is one formed by members of the old Ishwara Branch approving the action of the Convention in April last. Brother Slafter is the President and Mrs. Greeley the Secretary. The good work done in Minneapolis by Brother Slafter and other workers during the past will now have an opportunity of continuing without disturbance.

H. A. GIBSON a few weeks back on his way from Los Angeles to Canada passed through Portland, Or., and gives an enthusiastic account of the condition of the new Prometheus Branch and the work there. In Tacoma he lectured on a Sunday evening on the subject of *Theosophy and Ethics* to a large and enthusiastic audience. In Tacoma and Portland matters seem to be arranging themselves for much work in the future.

SOQUEL T.S. is the new name of the old Pleiades Branch. When the Branch voted to enrol itself under the constitution of the T.S. in America. It also decided that a name indicative of its location would be more serviceable than its former title; hence the change. The old soothsayers held that every name had a power attached to it; we may be then assured that this christening means even greater progress for the Branch in the future.

BOTH SAN FRANCISCO BRANCHES are doing steady work. San Francisco Branch has for some time had very crowded meetings. Golden Gate Lodge has a somewhat smaller attendance, but is not less active than the former. This Lodge has decided to take up for Branch study the series of topics presented in the *Forum*. The Sunday lectures in Red Men's Hall are well attended, and during the last month the following lectures were given: June 16th, *Chelaship*, Abbott Clark; June 23d, *Karma*, Evan Williams; June 30th, *The Evolution of the Thinker*, Dr. Allen Griffiths; July 7th, *Reasons for the Theosophical Movement*, Mrs. M. M. Thirds; July 14th, *The Iron Age*, Amos J. Johnson.

PACIFIC COAST LECTURER'S MOVEMENTS.

DR. GRIFFITHS lectured upon *The Evolution of the Thinker* in San Francisco, June 30th. A lecture and quiz meeting was held in Santa Cruz, July 7th and 8th. Soquel was visited July 8th and a meeting had with Pleiades Branch. July 14th *Suicide* was the subject of a lecture given in San Quinten States Prison. Many Branch, Committee, and other meetings were attended in and about San Francisco. The Lecturer contemplates an extensive trip through the North West before long.

ENGLAND.

COL. H. S. OLCOTT ISSUES AN EXECUTIVE NOTICE.

The President of the T. S. in America having given Colonel Olcott information of the action of the Boston Convention with copies of the Resolutions there passed and the "Historical Sketch," the latter issued on June 5th what he termed an *Executive Notice*. The salient and important parts are as follows: (italics ours).

> The only interpretation of the above acts and declaration which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure, is able to arrive at, is that the American Section, *exercising its indisputable right, in lawful Convention assembled*, voted to constitute itself a separate and completely autonomous Society, etc., . . . ; to consider the Theosophical Society as a body existing *de facto* and not *de jure* etc., ...
>
> As President therefore, and official executive representative of the Constitution of the Theosophical Society, I do now declare and proclaim — *First*, That the Charter heretofore granted by the undersigned, *viz.*, in the year 1886, for the formation and maintainance of the American Section, is hereby abrogated by virtue of the power given in Art VII, Sec. 1, of the Rules, *and that from April 28, 1895, the Section ceases to exist*.

He then goes on, somewhat illogically and absurdly, to declare as annulled all charters and diplomas of those who voted in favor of autonomy; to appoint a committee to represent himself, and to ask that all archives and property be turned over to the committee, saying he will issue a charter for a new American Section. As in fact, admitted as above, the American Society became "The Theosophical Society in America" and legally turned over to its successor its archives and property; and as the Section ceased to exist on April 28th; and as neither Col. Olcott nor any other person has any right, title or interest in the property of the former Section, and never did have, his demand is ridiculous. We had hoped that Col. Olcott would — as he ought to — have seen that the American movement was for the same autonomy and unity as prevails in Freemasonry, wherein all the Grand Lodges are absolutely autonomous and yet exist in unity with a Head over all — as in the United States and in Great Britain. That Head could have been Col. Olcott; but it seems this was not to be. The counsels of those who care not if disintegration results, provided their aims are secure, have prevailed with him.

THE THEOSOPHICAL SOCIETY IN EUROPE.

In last month's issue we published a copy of the kindly and courteous letter of greeting from the Executive Committee of the Theosophical Society in America to the European Theosophists assembling in Convention on July 4th. We have now to inform our readers that by a majority vote of the delegates and proxies at that convention this letter was *laid on the table*,

after a speech by Mrs. Annie Besant in which she declared it a personal attack on herself and an insult to those upholding her. While strongly deprecating such an unfortunate action, and lamenting deeply that in the name of "Theosophy" any gathering of persons should ever have permitted personality and suspicion thus to override justice and judgment, nevertheless, to all upholders of high theosophic principles, it must be a source of reassurance that the inspiration of the unseen powers behind the Movement has not been entirely clouded in some quarters, when we add that fully half the hall arose and protested against the purblind and fanatical attitude that had brought about the repudiation of a document intended to draw harmoniously together for the greater advancement of our cause all workers in the Movement. Step by step have those who sacrifice the highest theosophical principles to personal attacks on their fellow students, descended the scale of discernment; hour by hour their position has been made more fatally clear; and now finally, in an unguarded moment, they stand self-confessed, their attitude made plain that all who have eyes to see can perceive the unveiled truth. Further comment is out of place; we would fain have made workers of all, have united all in the work, and made this great Movement an undivided Power—differing for different places in external organization, yet one and undivided in Spirit. But some have temporarily placed themselves outside its pale; though members of the "Theosophical Society," by this very vote they account themselves non-Theosophists.

THE "EUROPEAN SECTION T.S."

(Communicated.)

The convention was called to order at 10:15 a.m., Thursday, July 4th. Colonel Olcott took the chair without election, and began to rush through the business as fast as he could, evidently fearing obstruction. Mr. Jamieson (Bow) rose to a point of order and asked why Col. Olcott had not been elected to the chair according to the rules. Col. Olcott replied that it was customary for the President-Founder to take the chair as such at any meeting of the T.S. at which he might be present. Mr. Jamieson then proposed and Mr. Campbell seconded that Col. Olcott do take the chair. Mr. Mellis (Liverpool) opposed the President-Founder's taking the chair on the ground that the charges brought against him by Mrs. Besant had not been cleared up and that under such circumstances he was not a fit and proper person to occupy the chair. Mrs. Besant said: "I have brought no charges against Col. Olcott." (Astonished silence among the members acquainted with the facts.) Roll call of Branches. Reception of delegates from other Sections; Mr. Mead announced the presence of a "delegate from the new American Section." Mr. Campbell asked if it were correct to use the word "delegate," the said section being not as yet duly constituted. The Chairman said the point was well taken and that Mrs. Dr. Burnett was present merely as a representative of certain Branches in the United States. Mr. Mead (Secretary of Convention) proposed that the minutes of the last convention be taken as read. Mr. Jamieson moved that those portions be read referring to the recent troubles, but on motion of Mr. O. Firth it was decided that they should be taken as read.

The President-Founder then read his address. He said the past year had been one of bitter strife and that it had resulted in the loss of many good members in America who had seceded from the Society. ("No, No!") He compared the Constitution of the T.S. to the U.S. Government, which had autonomy of its various sections but had also a real federal solidarity that became very evident in times of trouble. He then went on to speak of the "Historical Sketch"; when he and H.P.B. went to India he was invested he said with power to do pretty much as he pleased, she taking little or no part in administrative affairs. He then paid a high tribute to Mr. Judge's splendid work in America, which was received with loud applause. He said that the "T.S. in America" had cut itself off from the parent body. The majority of the T.S. believed Mr. Judge to be guilty of the charges brought against him. ("Question!") He could not grant a charter to those who supported Mr. Judge in this country because there were not seven branches, nor could they affiliate with the "T.S. in America" as it had put itself outside the Society. There was much in the address of "Presidential authority," red-tape and mis-

representation. Dr. Coryn's resolution to have the convention resolve itself into a committee to consider its legal status, and its *de jure* and *de facto* connection, if any, with the T.S. formed in New York in 1875, was then moved for consideration. But the chairman ruled the resolution and all matter "pertaining to the Judge case" out of order.

Mrs. Burnett then read a letter of greeting from the "inchoate" American Section. She said the membership was not large but strong.[1] Chairman then said there was an address from the body calling itself the T.S. in America, but as it was not properly addressed, "The European Section T.S." being put in inverted commas, and as it contained personal allusions, no notice could be taken of it; it was printed in the *Northern Theosophist*, where all present doubtless had seen it. Mr. Dick asked that the address be read, urging that it would be a great discourtesy not to do so, but Col. Olcott said that as President-Founder (in which capacity he occupied the chair) he ruled that it be not read. This occasioned a great outcry among the majority present, at which Mrs. Besant rose and asked that it be read but not endorsed as it was clearly meant to insult and there was an evident reference to herself therein. The chairman then read it. Mr. Dick moved that it be accepted. Mr. Hargrove, in speaking to the motion, pleaded for a kindly answer; to decline to acknowledge it would amount to abandoning the foundations of the T.S. and the principles on which it was based. Mrs. Besant moved an amendment to lay it on the table; the endorsement of certain parts of it would amount, she said, to a condemnation not only of herself but of all those who did not support the action of the American Convention. The amendment was carried by 39 to 13. Mr. Hargrove then rose, asking all to rise who agreed with him. Half the meeting also rose while he formally protested against this rejection of the American address. He said this was the second time the Convention had repudiated the principles of Universal Brotherhood—it had refused to consider Dr. Coryn's resolutions and now it refused to recognize a fraternal greeting—the members had protested once, they now protested again and he believed he was right in saying that it was for the last time. Those standing then left the hall. Time 12:10 p.m.

THE THEOSOPHICAL SOCIETY IN EUROPE.

At 2:45 p.m. a large meeting was held by those holding to the principles of Theosophy at 23 Great Cumberland Place for the purpose of organizing the "T.S. in Europe." Dr. Coryn in the chair. D. N. Dunlop, Secretary. The Secretary read the preamble of the proposed Constitution and a committee was appointed to consider it. The name of the Theosophical Society in Europe was agreed on and a committee of three, consisting of Dr. Coryn, Dr. Keightley and Mr. Dunlop, was at once appointed to consider a Constitution.

SESSION OF JULY 5th, 2:30 p.m.

Mr. Hargrove in the chair. Mr. Dunlop read the proposed Constitution which he said had been drawn with the gratest care and consideration of every detail. It provided for a President who should ratify existing charters. Five members could start an autonomous body in any new country. The President would grant the first charter, and the power to grant subsequent charters, would be vested in the executive officer of the new boby. With one or two trifling alterations the Constitution was passed *en bloc*. On the motion of Dr. Coryn, William Q. Judge was unanimously and with acclamation elected President of the T.S. in Europe. The American address which had been rejected by the "European Section T.S." in Convention was received. A draft reply was read by Mr. Hargrove, which had been adopted by the H.B.P. Lodge, and Mr. Hargrove was elected to adapt the reply to the present circumstances and forward it to the brethren in U. S. A. The first Convention of the Theosophical Society in Europe then rose.

"The T.S. in Europe (English Branch)" then proceeded to elect its officers as follows:—*President*, Dr. A. Keightley, with power to appoint secretaries as required; *Vice-President*, W. A. Bulmer; *Treasurer*, H. T. Edge.

"The T.S. in Europe (Irish Branch)" also elected its officers as follows:—*President*, D. N. Dunlop; *Vice-President*, G. W. Russell; *Treasurer*, F. J. Dick.

[1] See Comment on page 167.

COMMENT ON CONDITION OF BRANCHES.

In regard to the statement made by the "delegate" of the incipient American Section T.S. that the membership therein was not large *but strong*, as we go to press we have received a copy of July *Lucifer* in which a report is made as to the Branches which are said to have united together in forming this Section. The statements both by Mrs. Burnett and by *Lucifer* being erroneous, are therefore misleading, and we add here a few words of comment as to the actual condition of these Branches, taken from a report which we have received from the President's office of the T.S.A. The Branches named by *Lucifer* are Chicago, Port Townsend, Willamette, Ishwara, Toledo, Muskegon, Boise City, Indra, Golden Gate, Toronto, and East Los Angeles. To these are added Narada, the Harmony Lodge at Los Angeles, San Diego Branches, and another new Branch said to have been formed at East Las Vegas. This seems formidable on paper. But what are the facts?

Chicago T.S. managed to hold its charter at the time the vote was taken by a majority of one, the others forming themselves at once into the *Loyalty T.S.* With one or two exceptions the latter represent entirely those who have done the work in Chicago. After the vote had been recorded, also, a number of members passed over into the Loyalty T.S., leaving the minority in the Chicago Branch, which without its main spring is at the present moment doing scarcely anything at all. One member writes that the Branch is asleep. Other members propose to affiliate with Loyalty T.S.

Willamette T.S., Portland. Of this Branch the President, Secretary and the other officers, together with nearly all of the old members and thirty new ones, formed together on June 28th a large Branch in Portland called the *Prometheus Society*, under the constitution of the T.S.A. The Willamette charter was left to the remaining members, which are now but five in number.

Ishwara T.S. Here again the President and other officers of the Society formed themselves into the *Minneapolis T.S.* under the Constitution of the T.S.A. It was these members that did most of the work and kept the Branch alive.

Toledo T.S. has divided, the old members who had formed the Branch and paid for its hall having been forced to organize themselves as the *Mânasa T.S.* The remaining members are unable to work by themselves, and from reports will not be able to sustain their Society very long. This is not the fault of the workers, who are only too glad to welcome them into the *Mânasa T.S.*

Muskegon T.S. has not been in a satisfactory condition for some time past. Many of the working members have joined the T.S.A. however, and a new era of work is setting in. From reports we understand this Branch will unite with the T.S.A. eventually.

Boise City. This Branch has had some difficulty in keeping itself afloat for some time past, not being in good condition. As however no report has been received from it, and as *Lucifer* has proved itself wrong in the other cases it is quite possible that this Branch may eventually affiliate. It consists of only six persons.

Indra T.S., Clinton. Although the Branch formerly repudiated the action of the convention, nevertheless, one by one the members have been returning, and in a short while the Society will, we hope, be part of the T.S.A.

Golden Gate T.S. It is absolutely untrue to state that this Branch has become a part of the new American Section. Nearly all the members had their diplomas endorsed as valid under the Constitution of the T.S.A. and the charter was also so endorsed on the Fourth of July. To make such statements as these is merely to destroy confidence in those who make them, and we should recommend *Lucifer* to be somewhat more careful in accepting reports of this character.

Toronto T.S. The working members here formed themselves into the *Beaver Branch T.S.A.* Those members remaining in the old Toronto T.S. are interested mainly in socialism, and only in Theosophy to the extent that the latter chimes with the former. This had always been a bone of contention among the two factions, and it is perhaps as well that the division has come about.

Los Angeles Branches. There are three Branches in the city. The large one, that which is doing the work there, *i.e.*, the Los Angeles T.S., had its charter endorsed valid under our Constitution on June 6th. Of the other Branches, the East Los Angeles Branch never holds meetings or assists anybody to establish the work in that city; and as to the Harmony Lodge, one member writes that so far as its history is concerned the less said the better.

Narada T.S. had its charter endorsed as valid under the Constitution of the T.S.A. on May 28th.

San Diego T.S. There are two Branches here, the Point Loma T.S. and the San Diego T.S. and both had their charters endorsed as valid on May 24th by vote of the members. Why such unfounded statements as those in *Lucifer* should have been made is beyond comprehension.

The truth lies in a few words. With a very few and rare exceptions in members who have been misled by others and have not seen clearly the real situation of affairs, those members and Branches who have not come into the new organization are persons and Societies that have done little work, the majority of them not believing in H. P. Blavatsky as a leader, and devoting their time to socialism, to astrology, or to other

subjects not connected with the main theosophical thought and philosophy. Some of them have never done any public work at all.

There is no wish whatever to do otherwise than aid all theosophical workers, yet it is necessary sometimes, in order to avoid confusion and to prevent misguidance, to point out the facts as indicated here. The only value the Theosophical Society as a society can have is to give greater opportunity for work, and those who go against any organization on the ground of pure personality of course in that very fact show themselves incapable of continuing to labor for the Cause. Moreover, those who quarrel in one matter will tend to do so in others; the passion for fighting manifesting instead of that for work. While therefore every good must be wished to all workers, it is yet difficult to refrain from observing that, so far from the membership in the proposed American Section T.S. being strong, it is very, very weak.

FOLLOWING is a copy of the resolutions passed at the Convention of the "European Section of the T.S." in reply to the letter of greeting from our Executive Committee:

RESOLVED: That this Convention regrets that the Theosophical Society in America should have addressed to it a letter of greeting containing much contentious matter, and in a form which makes it impossible to accept it officially, yet the delegates wish to assure their late colleagues in America of their hearty sympathy in all matters pertaining to the true principles of Theosophy and Universal Brotherhood.

This Resolution means if it means anything (1) that the European Section Convention refused to accept the letter because it appeared to them untheosophical, and (2) that while the Convention stated its willingness to sympathise in matters pertaining to the *true* principles of Theosophy, yet it could not accept this letter because it was not of that nature. It depends then entirely upon one's view of the "true principles of Theosophy." That propositions intended to unite all theosophical workers should be rejected simply because the letter containing them refuses to approve the unwarranted slander of one member by another, seems to us the outcome of a very peculiar notion of the true principles of Theosophy. Of course everyone has the right to his own ideas of Brotherhood, only, under the circumstances, he should not expect to maintain any organization very long, much less a "theosophical" one. But then again resignations and reörganizations seem to be expected just now by such as hold these views, and we can quite imagine, when all the members but one have departed, that one still with due solemnity informing the world, as in the May *Lucifer* editorial, that "thus the society will go on intact, no more changed by the retirement of so many of its members than by any of the resignations, of which there have been plenty in the course of its stormy history."

NOTICES.

The Diplomas of members, in all cases possible, should be sent to Headquarters for Endorsment as valid under the Constitution of the Theosophical Society in America. Where this is not feasible, or in cases where diplomas have been lost, a letter to the office will ensure enrolment. The great majority of the members have now ratified the action of the Convention, but it is necessary that all should definitely inform the office so that the records may be complete, and that it may be known accurately what members are to be supplied with *Forum* and other papers issued by the Society.

ABSENCE OF WILLIAM Q. JUDGE.

I am compelled to absent myself from Headquarters because of the state of my health, as the great amount of overwork during the past few years, and the terrific strain I have been subjected to for over a year, added to a bad cold contracted in Chicago last December while visiting the Branches, have made great inroads on my physical health which must be repaired. All T.S. and other business will go on as usual at Headquarters *and in my name* as before. Members and correspondents will therefore *not address letters to other names.* I am officially there, and all important matter is forwarded to me for attention and signature. All remittances also should be made to my name; otherwise trouble and confusion will result.

WILLIAM Q. JUDGE.

If you shall stand unmoved while reviled for truth's sake, your strength will increase. — *Farewell Book.*

ÔM.